لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Ikha 1356—October 1977

EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Mission
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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Fazal Ilahi Anweri, B.Sc., Shahid

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نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

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NOAH'S ARK*

Hazrat Mirza Ghulam Ahmad, The Promised Messiah.

Inoculation Against Plague

No calamity overtakes us but that which is ordained for us—so let believers put their trust only in Him. (9 : 51)

It is a matter for thanks that the British Government have decided for a second time to undertake mass inoculations as a preventive against plague. This, out of compassion for their subjects. The dicision involves expenditure of several lakhs of rupees which will be borne by the Government for the sake of the public. It is a step to be welcomed with gratitude by all enlightened sections. It will be foolish, nay suicidal, not to trust the benefits of the inoculation campaign. We have experience of this in the past. This Government does not undertake health measures which involve any risks. It proceeds in such matters with due caution It undertakes experiments and not

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**Written and published 1902. In the original urdu (Kishti-i-Nuh) it has been printed and published many times over. It has also appeared in parts in English and other translations, especially the part called the 'Teachings', which summerises the requirements of faith and works for Ahmadi Muslims. Its writing synchronised with the appearance of the plague mentioned in ancient writings as a sign of the Second Coming of Messiah.*

The present translation is by Professor Qazi Muhammad Aslam.

until it is assured of the utility of a measure, does it offer anything for the use of the public, Efficiency and humane intentions rule out all evil motives. Why should the Government take the pains it is taking? And why should it involve itself in expenditure running to several hundred thousands? If distrust can go so far, it is unfortunate for the people. There can be no doubt that in this world of cuases and effects, of all preventive measures proposed to the Government uptill now, this measure of inoculation has been found to be most effective and best. Its usefulness cannot be denied. Natural means and methods we have to adopt. It is the duty of all citizens to co-operate and relieve the Government of the anxiety they feel in behalf of people's lives. For ourselves, however, we wish to submit respectfully that had we not had a restraint put upon us by God, we would have been the first to submit to this inoculation. The restraint is that God in our time has determined to show a sign, a sign of divine mercy to people at large. He has spoken to me and told me that:

> "All those living in the four walls of your house and those who are with you in true fellowship, obedience and piety will be saved from the plague. And this will be a sign for these latter days. But he, who does not follow you, in a true and perfect manner is not of you, nor is he with you. Grieve not for him".

This is the divine decree which makes it superfluous for me and for those who live with me, within my four walls to go through the proposed inoculation. As I have said it is sometime ago, that the God of Heaven and Earth, God Whose knowledge and power, encompass all things, this God revealed to me.

> "That I will save from death by plague everyone who happens to be living within the four walls of house, on condition that he has shed all manner of opposition and has joined you sincerely, in a spirit of true submission and humility your circle of *Bai'at* and that before God and his appointed servant he is not proud, nor dis-obedient,

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nor negligent, arrogant, nor self-assured, and that in daily life, he lives in accordance with the teaching".

God also revealed to me that Qadian will remain generally immune from any ravaging kind of plague, resulting in death on a large scale, causing grief and confusion and madness among the people, also that those belonging to this Jama'at, whatever their number will also remain generally immune, that is compared with those opposed to them. Only such among them as are not completely true to their declaration of faith, or who fail in some other way known to God, are liable to suffer. In the end all men will wonder and agree that speaking relatively, and compared with others, this Jama'at has enjoyed the help of God, that out of His special Grace, He has protected this Jama'at in an unusual manner. The result will be shocking for the ignorant and a source of ridicule for others. Some will think me mad, and some will wonder. Does such a God really exist, they will ask, Who can confer immunity and safety without the usual means and methods? The answer is He exists, and exists without a doubt with all His powers. Had He not been existing those who rely on Him would have been helpless like the dead. His power is so wondrous! The ways in which His power manifests itself are also wondrous!

On the one hand, He sets up ignorant enemies to pursue His friends as dogs pursue strangers. On the other, He commands His angels to serve and help His friends. So when His wrath visits the earth, it descends more on the sinners, keeping away from those, who enjoy His approval. If this were not so, the case of those who stand for the truth would have become clouded and confused. Nobody would have found and known them. His powers are without limit, but they manifest themselves to men according to their faith. Those who have strong and certain faith, those who love Him and turn to Him with devotion, rising above selfish desires, witness the miraculous manifestation of His powers. He is the Master and does what He likes. Unusual things He does. Only for those who give up their

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evil disposition for His sake. In this time of ours, there are few who really know Him and have faith in His unlimited powers. For many there are, who have no faith—faith in the God of Power, Whose voice is heard by every little thing in this universe, and for Whom, there is nothing He cannot do.

Let us remember that treatment of diseases like plague is not forbidden. In fact there is a Hadith which says, 'Not a disease for which God has not provided a cure'. Only, for myself I think it a sin to cast doubt on this sign of God by resorting to inoculation

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It is a sign which God wants to establish clearly on the earth. If I accept inoculation, I show disrespect to a true sign, truly promised. This I do not wish to do. If I did I would be committing a sin for which I am accountable to God. It would mean that I did not believe the promise made to me. In which case I should be grateful, not to God but to the doctors who invented this preventive inoculation. But God has promised me to save everyone from plague who lives within my four walls.

I say out of full understanding and long experience that promises made by our God of Power, are true promises. The days to come, I can see as though they have already come. I know our benign Government is concerned only to save people from plague. If anything better than inoculation could be found, Government would be only glad to put it to use.

In a word, therefore, the path which God has chosen for me to tread does not run counter to the steps which Government proposes to take. The prephecy about a great calamity is recorded in my book *Brahin-i-Ahmadiyya* of twenty years ago (see pages 518, 519 of this book). Besides this prophecy, there is also the prophecy that God will save from the scourge of the plague those who live within the walls of my house, who are sincere of faith, who are not proud but humble before God and His messenger. In comparison with others, members

of my Jama'at will enjoy God's special protection. As sheer exception to the rule, there may be cases in the community also, but only here and there, due to weakness of faith or deficiency in good works. Or their appointed time of death may have come. Or there may be other cause in the knowledge of God. Such cases will be exceptions which do not disturb the rule. Their occurence is as good as not. When comparison is in issue, it is proportions which count. This is the rule by which Government also is guided. Government has found that inoculation saves many lives, relatively speaking. Those who undergo inoculation are less liable than others to die from plague. Death here and there even among those inoculated - do not detract from the value of inoculation. In the same way, a few odd cases—supposing they occur in Qadian—or cases here and there, in the Jama'at as a whole, will not detract from the importance of this sign. The words of the pure revelation of God are the key to the prophecy. The wise do not hold to ridicule afore time, things which come from heaven. What I say is based on revelation. The words are God's words. Not a soothsayer's or an astrologer's. Revelation we owe to light divine. Not to dark speculation. The words are the words of Him, Who has sent the plague and Who has power to remove and take it away. Even our Government will have second thoughts when it discovers that compared with those inoculated, the people of whom I speak remain more immune to plague. It will thus be a real wonder, a miracle. I say truly that if events do not take the course laid down in the prophecy—which has now been circulating for 20-22 years - then I am not from God. It will be a sign that I really come from Him. Those sincere followers who live within the walls of my house will remain relatively immune, and members of my Jama'at as a whole, will also remain relatively immune. The immunity will be visible. Other groups or classes of people will not show it. Qadian will not be visited by any frightening or devastating plague. A few odd cases there may be. Would that people had been

straight and sincere at heart, that they had the fear of the Lord. They would then have been saved completely. Divine punishment is not due to disagreement or disbelief over a religious point. Such disbeliefs will be taken account of on the day of judgement. Punishment in this life comes only when grave mischief and arrogance are committed in the land. Remember the prophecy about plague which is to be found in books of the Torah.*

Christ himself has prophesised about it in the Gospels. It is impossible that prophecies of prophets should go void. Remember only what our reason is for not adopting human measures against the plague. It is that to no opponent should have the chance to attribute a sign of God to anything else. May be God Himself will reveal a measure—it may be a medicine of some sort. The use of such a measure or medicine will cast no doubt on the sign. For, it will come from God Who has sent the sign. Odd exceptions—cases of death from plague among our Jama'at—will take away nothing from the greatness of the sign. In times gone by, in the time of Moses and Joshua, and last of all in the time of our Holy Prophet (on whom be peace and the blessings of Allah) the same thing happened. Those who took up the sword and put to death hundreds of human beings were to die by the sword and this was to be a sign of the truth of these prophets. Ultimate victory came after the sign. There were deaths even among those on the side of truth. They stood against the mischievous. But such deaths were few and far between. The loss made no difference to the sign. The same would be true in our case. There may be a few odd deaths in our Jama'at owing to causes we have mentioned. Such exceptions will not

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* As a sign of the second coming of the Messiah, plague is mentioned in the following books of the Bible :
Zechariyah 14 : 12 ; Matthew 24: 8 ; Revelation 22 : 8.

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reduce the importance of the sign. Is it not sign enough that I say repeatedly that this prophecy will come out true, and in manner which will leave no doubt in the minds of lovers of truth? The miraculous character of the immunity promised to the Jama'at will be manifest to all and sundry.

In fact, as a result of the sign there will be accessions to the Jama'at. So-much-so, they will be enough to make people wonder. As for the opponents, I only say let them wait and see. They had to suffer defeat at every point. I have said this in my book *Nazul-al Masih*. If, in accordance with the prophecy, God makes no distinction between this and other Jama'ats, they will have the right to cry lies to me. Their rejections until now have only invited the curse of God. They made great noise and said that Athem had escaped the 15 month limit during which he was to die. And this, despite the fact that the prophecy contained the saving clause that if he but turns a little to the way of truth, he will not die. And he did turn to truth when in the presence of 70 respectable men he restrained himself from calling the Holy Prophet (on whom be peace) a Dadjjal. Not only this, these 15 months he spent in silence and in fear. The *turning to truth* was thus proved by him. The prophecy of death was prompted by this very act, the use of the name Dadjjal by him for the Holy Prophet (on whom peace and blessings). This *turning* however, helped him but little. He escaped the 15-month limit. But die he did. The prophecy had said just this: that of the two he who stands on falsehood will die first. No wonder, he died before me.

Communications from God I have had now and then, and which came true are not less than 10,000. The book *Nazul-al-Masih* which is now printing, records only 200, as a sample. However, they are recorded along with their evidence, names of witnesses and so on. Not a single prophecy which has not come true, or one of two parts of which has not already come true. You may try and search until doomsday you will not find one prophecy uttered by me which, you could

say, has gone unfulfilled. Out of stubbornness or ignorance, you may go on saying what you like. There are thousands of prophecies which have met with crystal clear fulfilment.

Hundreds of thousands there are, have witnessed their truth. Search for a parallel in the prophecies of earlier prophets, you will not find one. Except, of course the Holy Prophet (on whom be peace and blessings of God). There will be no other parallel anywhere. If my opponents had tried to settle the issue in any systematic manner, they would have found the truth long ago. I offered substantial rewards to those who would come forward and point to a parallel from all over history.

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Out of mischief or ignorance, to continue to say, there are prophecies which have not come true is a different matter. To this, what can I say except that this sort of opposition is just vicious opposition. Or, it springs from extreme distrust. Had my opponents discussed with me this very subject, in the presence of others, they would have discovered their error and withdrawn themselves from it Or, they would have been put to public shame. To make thousands of prophecies, which find literal fulfilment accordings to thousands of witnesses is no small matter. It is like showing the Face of God Almighty to people. Has this happened before? Excepting the time of the Holy Prophet, have people ever seen thousands of prophecies made and come true like noon-day? And with thousands of witnesses to bear witness to their truth? I know it for certain that the way God is manifesting Himself to us to-day has seldom been the case in times past. Hundreds of examples there are of God revealing the Unknown to a humble servant of His. Time is not far when men will concede they have seen the Face of God. It will be as though, He has come down from heaven.

He kept Himself hidden for a long time and let Himself be rejected, but said nothing. Now He will hid Himself no more. And the world will witness signs of His power which their forefathers had not witnessed. This, because the people

became corrupt and lost all faith in the Creator of Heaven and Earth. There is talk of God on the lips but the hearts remain turned away from Him. Therefore, did God declare, 'I will now create a new heaven and a new earth'. What does this mean? Only this, that the present earth is dead, people who love the life of this earth have had their hearts hardened against God. They became dead because the face of God had become hidden from them. The signs belonging to times gone by, had become like fairy tales. No wonder, therefore, God determined to make a new earth and a new heaven. What is this new heaven, this new earth ? New earth is hearts, pure, sincere, whom God is raising with His own Hands. They owe their being to God and God will show Himself through them. New Heaven is signs which are appearing at the hands of His servants, at His bidding.

But woe! the world set itself against this new manifestation of God. They have nothing but tales to prop them up. Their God is an invention of their own imagination. Hearts have become crooked and spirits are low. And eyes have become hooded. I speak, not of other people. They lost the true God long ago. Men born of human parents, they raised to the status of gods. But look at Muslims—how they have receded from the true God ! Confirmed enemies have they become of truth. They oppose truth, as though they were after its blood. For example take the Nadwat-al-Ulema and its aims on behalf of Islam or the Anjuman Himayat-i-Islam, which collects funds in the name of Islam. What do they do for Islam? Do they do anything to promote the fortunes of this Straight Path? Do they know what disasters have all but destroyed Islam? And if Islam is to recover and live again, what can be God's method of helping it do so? I say this truly that until I came, their claims and their aspirations on behalf of Islam had some meaning. But now they stand convicted in the sight of God. They were supporters of Islam, true. But when the star of new hope appeared on the firmament, lo! the first to reject were they. How will they meet God and answer Him Who sent me in the nick of time. They care not what happens.

The sun is half-way through the sky, but they think it is night still. A divine spring has bubbled out but they continue to cry in wilderness. A river of divine knowledge is flowing past, but they know nothing about it. Sign after sign is appearing, but they give no attention. Nay, they are out to oppose and oppose the divine arrangment. Is it this, they call supporting, spreading and teaching Islam? Taking place at their hands? But if they turn enemies, will they do any harm to what God has determined to do? Have not prophets in the past, borne witness to what is happening and foretold about it? Nay, more. The promise of God contained in Quran 58:22, viz:

> 'Allah hath laid it down—'I shall be the victor, sure: I and My Messengers',

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is going to prove true once again. God sent two signs as two witnesses of the truth of this humble servant: this was ten years ago, in the month of Ramadhan when the sun and the moon were eclipsed in a single month (according to the Holy Prophet's prophecy—Tr.).

These two signs appeared in the Heavens, one during the days of the solar eclipse, the other during the nights of the lunar eclipse. In addition, two signs were shown on the earth, this also in fulfilment of a prophecy made by prophets of the past. One of these relates to the disappearance of the camel as a means of transport. 'And when the she camels ten month pregnant are abandoned' and will not be used as transport, says Hadith Muslim. The prophecy is fulfilled already. For, they are now going to have a railway from Mecca to Medina. The second sign is the sign of the plague, in accordance with the word of God which says.

> 'There is not a township, but We shall destroy it before the Day of Resurrection, or punish it with a severe pu- punishment.' (17 : 59)

In short, God changed the old means of transport by sending the railway and he also sent the plague, these two earthly signs to make the Earth a witness, equally with

Heaven.

Fight not God therefore. It is foolish to fight God. Remember how when God decided to make Adam His Vicegerent the angels took umbrage at it - they wanted it not. But did God accede to their request? Did He give up His plan at the angels' objection? Now has God raised another Adam. Raising this Adam, he said,

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'I decided to create a vicegerent, and I created this one'.

Nobody can stop God from proceeding with His plans. Can you? Why do you raise difficulties which amount to mere nothings, the result of distrust and doubt? Hold on what is certain. Don't put yourselves on trial, Remember, always that nobody can resist what God has decided to do. Your confrontations and your debates with me are not the way of piety. If you have any doubts, you can try and do what I have done. I received a revelation from my God promising immunity from the scourge of the plague to those who are willing to join me in my mission. I gave due publicity to this promise, this revelation. If you have the good of your people at heart, you could pray to God for immunity from plague for them, and on receiving a promise from God, publish it, as I have done. Then will people know that God is with you. The opportunity should be especially welcome to Christians. They link salvation with faith in Christ. To try and secure immunity for Christians, in these days of fear and anxiety, is their obvious duty. Of all parties the one which receives the best hearing from God will be the most accepted of Him. The opportunity is open to all. This debating and wrangling should stop. Instead, people should come forward and prove their acceptance by Him. The result will be twofold. They will save themselves from plague and prove their own truth. Christian preachers have special reason to note this. They preach that Christ is the only Redeemer here and here-after. If they believe from their hearts that the Son of Mary is the Lord of this world and the next, it is up to

them to demonstrate how far atonement through belief in Christ can go. This should be welcome to the benign Government. Government could require religious communities in British India with strong faith in their respective beliefs to pray to God of their conception, or to whomsoever they turn as their deity, and intercede with Him, and secure from Him a firm promise that their people will remain immune from plague. They should then publish communication received by them from God, the same way as I have done. This will be good service to their own people. It will also serve as proof of their religious positions. It will also be good help to the Government. Government is only concerned to see its people saved from this calamity, it may be any method or any means whatever.

In the end, a word for our own Jama'at now spread in parts of the Punjab and the rest of India. We do not forbid them to be inoculated. Those whom the Government clearly requires must necessarily go for it. They should obey the Government ordinance in this respect. Those who have been given this option, should also accept inoculation, if they are not satisfied that they are practising the teaching laid down for them. They do not have to put their faith to test, and they need not unsettle the faith of others by their own incapabilities in this respect.

(To be continued)

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LIGHT OF FAITH

Diary of Hazrat Hakim Maulvi Nur-ud-Din,

Khalifatul Masih

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At the time of our departure from Bombay, I fell in with a group of five persons who hailed from my native place and were a source of great convenience to me in the boat, being at service without any obligation on my part. The boat had to anchor for some time in Hadida. Being a young man, I decided to visit the divines in the interior of Yemen where our ship lay at the harbour. From Hadida I went to Mara'a. The visit proved very instructive. To my surprise, a young man of the locality sought my permission for Alfia in writing. At the time this caused me much wonder. He also learnt a part of Alfia from me.

I found two of the group of my comrades running joint expenses of the voyage without keeping proper accounts. I offered to do it for them being educated enough to undertake it. They took it ill and said "You want to create trouble between two brothers". I knew that they were labouring class people and since the journey involved heavy expenses, it did not augur well for their partnership. Two members of the party were thus estranged from me. One was advanced in age and as such deserving of respect. The fourth companion who was very helpful to me offered to accomodate my books in his box which had ample room to spare. I had no experience of travelling. I availed myself of this offer. We started for Jadda. At the halting station a mishap occurred.

The key of the box was lost. The fellow had a very bad temper. He said, "The box became heavier on account of your books and that is why the key has been stolen by somebody. Now you have got to produce the key right away". I retorted, "I did not steal the key and you insisted on my keeping the books in your box." But he was a very obstinate fellow and stuck to his guns insisting that I should produce the key at once. The matter assumed serious proportions, a brawl ensued and people around were alarmed. An ironsmith who was a fellow-passenger said that he could make the key for the lock on arrival in Holy Mecca and regretted the he had no implements with him there. The owner of the box said, "I want the original key". He was after me in such a manner fhat I had no peace at all. I pleaded with him to be reasonable. Some other people too remonstrated with him and tried to coax him but he remained obstinate. At night we all went to sleep. The same night some robbers visited a camp of Turkish troops. The Turks being soldiers gave a chase to the robbers. In their flight the robbers dropped their keys. It was a miracle that happened in answer to the prayers I had addressed that night to the Almighty Protector. In the morning, the Turks came to the camp of Indians with the same bunch of keys. Their idea was that to whosoever's boxes the keys fitted they were the real culprits and should be roped in. I saw a bunch of keys in the hands of a Turk and I found the missing key in that. I said to that Turk "if you mean to capture theiev-es through these keys than since one of the keys is mine you can very well apprehend me but all the same you should hand over the key to me". He got a bit wild first and threatened to put me under arrest. But when I said "Never mind, but return my key to me", he chucked the whole bunch at me and left. I passed on the missing key to its owner. He felt very small and began making apologies.

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In the Holy Mecca, there lived a Sindhi gentleman,

Khadim Hussain by name. We put up in his house. He deputed his son to accompany us on our circuit of the Holy Ka'aba. The intelligence and cleverness of these circuit guides has left indelible impressions on my mind. I still marvel at their shrewdness. When we first entered the House of God, the guide's first cry was "Ya Baitullah". I said to him, "I know the prescribed prayers and I will recite these myself". His second cry was, "Ya Rabbalbait". His intelligence was simply astonounding and my wonder is no less still. In all the details, he paid minute regard to the normal prayers.

According to one tradition, I had learnt that on the first sight of Baitullah, the prayer made is, of a certainly, answered. I was not so advanced in learning as to distinguish between doubtful and authantic traditions. I addressed the following prayer, "O Lord, I am in need at all times. I dont know what to ask. I therefore pray that whenever I beg of Thee in my hour of need, pray do grant my prayer". In regard to the tradition, authorities are very much divided. But my experience shows that my above prayer was heard. I had to take argument with rank atheists, rationalist philosophers and I invariably carried the day through prayer and it gave added strength to my faith in God.

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In the Holy Mecca, I started taking lessons in Abu Daud from Sheikh Muhammad Khizreji, Sahih Muslim from Sayyed Hussain, and Mu'atta from Maulana Rahmatullah Sahib. I found association with these worthies very captivating. I have been long in attendance upon Sayyed Hussain Sahib. I never heard him utter one word beyond the Hadis. When I related this to Maulvi Rahmatullah, he observed, "From the last twenty years we have noticed that he has nothing to do with anybody and we have no idea how he manages to pull on." Sayyed Hussain was a man of few words so much so that he would sometime refrain even from necessary speech. I used to study 'Muslim' from him in the *Haram*.

People would bring up their requests to him there. He would see them for a while then advise someone to recite "Ya Basit", recommend to another recitation of "Ya Shafi", to someone, "Ya Hamid" to another "Ya Hamid" to still another and so, on and so forth. This was his daily routine. But I could never ask the reason why he prescribed different names of Allah for different people. His usual reserve did not encourage inquisitiveness.

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Sheikh Muhammad was very well-versed in *Sihah Sitta* and gave simple reading. He was averse to polemics. Once I was reading Abu Daud and the lesson of the day covered the question of *Itikaf* and it appeared from the Hadis that one should retire into seclusion after morning prayers, the Sheikh, pointing out to the margin, asked me to go through it and observed that this particular Hadis was uncommonly difficult I said, "to me it is very simple. Anyway in compliance with your instruction, I will go through it". He insisted that it was very complicated. I just glanced through. It was remarked therein that the Hadis baffled explanation in that if one went into seclusion on the morning of 21st, the night preceeding may be the *lailatul Qadar* and if taking this point into consideration, one went into seclusion in the afternoon of the preceding day, there is no evidence of the course from the Holy Prophet's example (peace be on him). After perusing it, I submitted "There is entirely no complexity. It is all a mistake on the part of the commentators. I suggest a very simple course and that is that one should go into seclusion on the morning of 20th". The Sheikh observed, "This is against the consensus of opinion". "I would refer you to the saying of Imam Ahmad. This so-called consensus argument is no more than an assertion. People are prone to apply the term to popular view prevailing in their own line of belief," I said. This annoyed him very much. I was in the habit of consulting commentaries on the books under my perusal and dictionaries for any

hard words I came across after lesson of the day was over. I did not mind his temper and proceeded forthwith with my lesson with great zeal. From morning till about noon I kept busy while the Sheikh sat quiet throughout. When the call for prayer was heard, he said, "I am afraid we shan't be able to catch the congregational prayer". He had barely uttered another word all along. I shelved away my books. Our class was held at the house of Abdullah confectioner. Also I and the sheikh lunched there. After ablutions, I went to offer mid-day prayer. As we finished worship I went to the private apartment of Maulvi Rahmatullah. He said, "You had an argument with your Sheikh today". I said "there can be no argument between the pupil and the teacher. I am a student and not in a position to cross swords with my teacher. My Sheikh is a leading personality. Pupils do of course put questions now and then." He asked "well, was the theme of discussion an important one"? I replied, "nothing important. Just a point of detail". His manner showed that he knew the whole affair but I wondered that since during the course of the discussion, there was no one around besides myself and the Sheikh, how the whole report had reached him. He himself broke the ice, "Your Sheikh had called" he said "and complained that very bold students join up sometime for whose daring he had to suffer and then gave me the whole stoy". I concluded that there was no use keeping back the facts. I said, "It is a point of detail. Instead of going into seclusion on 21st morning, one's retirement on the 20th would only conform to the purport of the Hadis". Maulvi Rahmatullah said, "This will go against consensus of opinion." I remarked, "What had consensus of opinion to do with such a minor detail". He then observed, "I will give you your reason tomorrow came along to my house".

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Saying this he started to go. As we emerged form his retiring room and reached the courtyard, pointing to the Holy

Ka'aba, I observed, "why do people prostrate facing this house". He said, "It was so ordered by the Holy Prophet Muhammad. Blessings rain on him and his followers". I retorted, "But the Holy place in Palestine, happens to be the agreed *qibla* according to the consensus of view held by the Prophets. Why do you give up this consensus of opinion among the Israelite Prophets for that of one person. You can abandon such a major consensus of view and if I differ in a minor point of detail in respect of the construction of a Hadis would that matter much"? He said, "My heart shudders". I remarked, "But if the heart of another person did not so shudder". He again said, "my heart trembles," and then stood up. I again boldly put forward with due deference, "You are a learned man and a research scholar. Pray throw some light on the theory relating to reliance on a particular authority in every matter of detail". He observed, "I follow Imam Abu Hanifa but I do not give my verdict in every matter". I said, "Your observation makes the point of reliance on one particular authority clear." He said, "This question of reliance individual authority in all matters is both simple and tough". I said, "I am afraid, I don't get you". He explained, "In every matter of detail no one relied absolutely on one particular individual authority nor is it practicable. This conduces to the inference that reliance on individual authority was unimportant and the question seen in this perspective is plain and easy. But it bristles with difficulties too. When I took to flight from India during the mutiny I put up in a village near Poona. On Friday a gentleman stood up to deliver his sermon and he began in this strain, 'Neither I care to follow the Hanphi (Hanif) view nor the Shaphi (Shafi) standpoint. I say what the Holy Prophet said. Then he started reading out from *Nasihatul Muslemin*, a work of Maulvi Khurram Ali. In the course of the sermon, he also observed that his observations were borne out by the Mishkut. After the sermon was over we learnt that he was mispronouncing Mishkat. The question of

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reliance on an individual authority becomcs a tough one for if we stick to the above view that it is a simple affair, was Tom, Dick and Harry who pronounces Mishkat as Miskaut an authority? The problem is indeed a simple one but it has assumed a baffling aspect. I am not for suppressing this tendency. I have recommended you to your Sheikh. You can continue your lessons. He wont stop you. And you go on with open-mindedness. I have satisfied the Shekih. I know your taste well". I observed, "Our Sheikh has great reverence for Hadis. If I continue with my lessons with him you think he wont stop me". He reassured me saying, "He was nervous no doubt, but I have dispelled his fears". Accordingly I attended the class next day. The Sheikh Sahib observed complete reticence; nevertheless, I had my lesson. I studied Nisai, Abu Daud and Ibne Maja from him. Maulvi Abulkhair of Delhi, son of Hazrat Muhammad Umar Naqshbandi Mujaddadi, used to read Durrul-Mukhtar from me during this period. After some time, Hazrat Shah Abdul Ghani Mujaddadi came to Mecca from Medina. The whole city was agog. I went to see him too. He was sitting in the Haram. Thousands of people were assembled around. The first question I put related to the date of going into retirement (Itikaf). Student life is so impulsive and exciting. I put that petty matter before such a leading personage. Forthwith he replied "on the morning of the 20th". I was amazed. His greatness staggered me. Mustering courage I again asked, "But so they say, that it is against the consensus of opinion". I cannot but admire his vast learning. In an amused tone he remarked, "Ignorance is a great curse indeed. Among Hanafites so and so, among Shafites so and so, among Hambalites so and so and among Malkites so and so all agree on the date". I was lost in wonder at the width of his knowledge and was in a state of ecstacy. Withdrawing aside, I wrote a petition seeking permission to accompany him to Medina to learn as a candidate pupil. On seeing that chit, he said,

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المستشار مومن

After a pause he observed, "You should come to Medina after finishing with the entire course of studies." I recounted my experience to Maulana Rahmatullah. He paid glowing tributes to the erudition of the Shah Sahib. I also remarked that while our Sheikh Sahib got a fright, Hazrat Shah Abdul Ghani pronounced his decree in the Haram in the presence of thousands of people and not one dared utter a word of protest. "The Shah Sahib is a leading light in learning" he observed.

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(To be continued)

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"Jesus Did Not Die On The Cross"

a scientific research on the Shroud of Jesus

(By Fazal Ilahi Anweri; B.Sc. Shahid)

For the last nineteen centuries it has been the basic doctrine of Christianity that Jesus Christ (may peace be on him) died on the Cross and thus atoned for the sins of the Christians. As against this doctrine the Holy Quran announced that Jesus never died on the Cross. The Christians, inspite of that, held strictly to their view, pronouncing Jesus as a Redeemer and his death on the Cross as an Atonement for their sins. The scientific research on the Shroud of Jesus (still preserved in Turin, Italy) carried out in the middle of the present century, however, has revealed that Jesus was *alive* when he was taken down the Cross and remained alive even after he was laid in the Sepulchre, as his heart kept beating all the time: he never died on the Cross. What he had acquired was a state of deep swoon and nothing else which fell upon him immediately after he was put on the Cross. This was probably on account of the severe pain he had to suffer on the Cross or of some liquor which he was given to drink on his demand for water. He continued in this state of delirium throughout the process and for sometime in the Sepluchre until he was taken to a safer place for further treatment by his disciples.

Then later, Jesus' behaviour in meeting his disciples in secret, his eating and drinking with them, etc.—was thus not as a result of his being resurrected, as the present Christianity maintains but on account of the fact that his death had never taken place i.e. he had survived the death on the Cross.

The Shroud of Jesus mentioned above is the so-called

"Coffin-cloth" in which Jesus' body was supposed to have been wrapped after having been removed from the Cross.

This Shroud—a rectangular sheet of coarse linen—is preserved for centuries as a sacred relic of Jesus in the Royal Cathedral of Turin in Italy, and is exhibited to the public after every thirty-three years with millions of people ushered through the Cathedral at set times.

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In addition to the blood stains, apparently caused by the blood oozing out of the wounds sustained by Jesus on the Cross, there are some strange impressions which though vague and diffused give a picture of a human body. How these impressions came into existence is an interesting story. When Jesus' body, after having been removed from the Cross, was wrapped in a specialy prepared sheet brought, as the Gospels tell us, by Joseph of Arimathea (Matt. 27:57) there took place a chemical action on the sheet due to the combined effect of the heat of the body and the chemicals rubbed on it. The startling result was that a human figure was impressed on the sheet which had probably been soaked in some chemical preservatives beforehand and which now served as a negative photographic plate.

The human figure—a negative photo of Jesus Christ—still visible on the sheet with a wonderful clarity—was sanctified by the Pope Pius XI with the following prayer:

> "O lord Jesus! Thou who hast left impression of thy earthly body on this sacred shroud in which thou wast wrapped after sustaining injuries on the cross, pray do take us in thy eternal mercy and love on the day of Judgement in lieu of the pain which thou suffered..."

Had the art of photography not been known the human impressions on the Shroud would have no more significance than what has been described in the above mentioned prayer of the Pope: it will have continued being worshiped as a sacred monument of lord Jesus Christ, and that's all. The photographic

lense, however, saw these impressions and blood stains differently. It discovered in them something which a human eye could never have detected. It lifted curtain from many realities of the past and dispelled doubts surrounding the sacred personality of the prophet of Nazareth.

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It so happened that in May 1898 an Italian, Secondo Pia by name, who was an amateur photographer, thought of photographing the Sheet together with the human figure on it. Just how Mr. Pia conceived this idea is not known. What is certain is that the idea was received coldly by both Umberto I, the Head of the House of Savoy, the then Custodian of the Shroud, and the king of Italy. It was a vain and purposeless task in their view which, apart from violating the sanctity of the Shroud, involved unnecessary danger of exposing the Centuries-old cloth to a likely damage. He, however, got successful, in the long run, in pursuading the custodians of the Shroud to grant him the permission to carry out the job without interfering with the regular schedule of Exhibition.

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The task that now faced Pia had its problems. He had never seen the Relic. He was only 13 when the last Exhibition was held in 1868. Naturally he was not aware of the nature of the stuff he was going to photograph. The only thing he knew was that the sheet was about 14 ft. in length and 4 ft in width. And in the time when the art of photography was just in its infancy and the Church authorities were not prepared to make any allowance in their general order of Exposition, it was not all plain sailing for him to accomplish the desired job.

Secondly, he would have to work by artifical electric light since very little day-light entered the primitive-styled Cathedral.

Thirdly, the Relic would be taken out of its silver box for a limited time at scheduled hours and, after having been exposed for fixed duration of a few hours to millions of eyes, would again be kept and locked for another one third of a century.

Even the use of electric light for photography was a

technique unfamiliar to the nineteenth-century photographers. Morover, electric current generated by primitive machinery was not dependable: it often fluctuated, brightening and dimming without waraning.

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Pia, in his quest for solution of his problems, discovered that there were two lulls during the week-long celebrations—the afternoon of opening day on the 25th and the evening of the 28th—each of two hours, which he could make use of for his venture. He decided to make his first experiment on the 25th. In this short interval he had to mount his two generators, fix the lamps, erect a movable wooden platform, enabling him to move forward and backward and to the right and left, take two exposures, each of 15 to 20 minutes, and then dismantle the whole structure to make room for the multitude eagerly waiting outside the Cathedral door.

He did all this with utmost cleverness. The first attempt made on the 25th was a failure, but that of the 28th was a wonderful success. He was able to have two exposures, each on 20×25 inches glass plate.

On developing the plates Pia noticed with extreme wonder that the image on his negative was unexpectedly much sharper and more defined than the original diffused figure on the Shroud. Here lay the secret which was resolved as soon as he made a positive plate from his negative. This positive plate which was expected to show the impressions more clearly was as vague and blurred as the original picture on the Shroud, affirming that the impressions on the sheet were only negative impressions of a human body. The negative plate of Mr. Pia was thus the positive of the original negative and showed the face and other parts of the figure more clearly and definitely. The only negative impressions on Mr. Pia's negative were those of the blood spots and that of the fibre.

The attempt as such created a great stir in the whole of Christendom. The Vatican's *Observatore Romano* published

the news on June 15, 1898, terming the occurance 'A marvellous Event'. The copyright had been registered in Turin and reproduction was strictly controlled. Every copy which was issued to the public carried two official seals—that of the Archbishop and that of the Sacred Art Commission.

Objections arose among the less scholarly and those emotionally disposed to doubt or reject. The poor Pia was accused of deliberate deception. Not all those engaged in debate over the issue aligned themselves either for or against authenticity. Some counselled silence. Others began to wait for more miraculous outcome of the whole event. One popular objection which gained ground in some circles for some time was that some shrewd painter of the medieval ages had produced negative impressions of a human body on the Sheet. But soon this too proved as baseless and weightless as other objections. It was unthinkable that at a time when the concept of a negative was unknown to the world, the hypothetical forger would have been working blind.

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In all this fuss and cry one thing became absolutely certain: the vague impressions on the so-called Coffin-sheet of Jesus could be better seen and studied by the help of a photographic camera. But nothing more. The world was yet to wait for another thirty-three years for such discoveries as were bound to cause a much greater thrill in the Christian world.

As this first trial of photography had revealed the importance of this art in-so-far as the Shroud of Jesus was concerned and the curiosity among the public to see their lord in his original shape and colour was always on the increase, the authorities decided to take pictures of the relic with more elaboration at the next Exposition. This was scheduled to take place in 1931 in collaboration with the marriage of the Crown prince Umberto of Italy. This time the permission of the King for this purpose was obtained without much effort. The Sacred

Art Commission appointed Cardinal Fossati to supervise the project. The services of a very experienced photographer, Mr. Giuseppe Enrie, were hired.

The Art of photography during the past thirty years had taken a great stride forward. Highly sensitive and powerful cameras were invented. Accordingly, much better and more thrilling results were being awaited.

It was in May, 1931. Mr. Enrie performed his job with utmost accuracy and artfullness. He used very powerful bulbs for this purpose ranging from 16,000 to 20,000 candle powers. He took a number of exposures from different angles and distances. All his results were highly successful. Six experts were appointed to make a comprehensive study of Mr. Enrie's work. Their unanimous opinion was that :

(1) all the negatives produced by Mr. Enrie are free from any human manipulation, and

(2) when compared with the original impressions it becomes evident that these results are highly trustworthy and from the technical point of view absolutely free from faults.

Later, more copies were produced, attested and distributed for observation of the public, the original ones having been deposited with a lawyer on the 28th May, 1931.

The technical study of these pictures expelled all those doubts and objections which were raised at the time of Mr. Pia. The research of Mr. Enrie, himself a great expert in the art of Photography, would be of special interest in this concern. He wrote in his *La Santa Sindone reveletadalla fotografia* that :

(1) all the stains on the Shroud with the exception of the blood stains are completely negative in character.

(2) the enlarged pictures of these impressions show with an absolute certainty that no human hand has touched them nor was it humanly possible to paint such

a perfect negative picture.

(3) there is not the least trace of any artificial paint or brush-touching on the cloth.

(4) the mutual proportion of dark and white spots of the orignal impression is so natural that no painter could accomplish it with such an accuracy.

(5) *the shape and structure of the blood stains bears an undeniable evidence of the fact that these stains are formed as a result of direct soaking of the flowing blood.*

(6) the impressions of a human figure on the sheet are so naturally proportioned and signs of torture on its various parts are so clearly visible that the possibility of forgery of any kind is completely ruled out.

(7) last but not the least, any effort to reproduce the similar negative impressions on a similar sheet of cloth would prove to be an utter failure. The most experienced painter would not achieve it without blunders.

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With Mr. Enrie's photography of the Shroud and with the able opinion of the team of experts all doubts concerning the genuinness of the impressions were dispelled. Again, there was every reason to believe that the human impressions on the Sheet were of the holy body of Jesus Christ himself. A mysterious reality, however, was yet to be unmasked—that incredible discovery which was destined to cause a stir in the very foundation of the Christian Belief. Although the basis of this discovery was already discernable in the conclusive report of Mr. Enrie, the credit of bringing it to open light goes to German Scientists who after a long study of the pictures provided by Mr. Enrie found themselves morally bound to disclose the secret. The names and identities of these research scholars have not been disclosed. Only one of them has come out in the front, he, too, under a ficticious name of Prof. Dr. Theodor Hirt—otherwise a well known professor at

the University of Koeln. This professor took his work to Rome in 1956 to put it before the Vatican Head in order to know his reaction. What went on between him and the Pope has remained a hidden secret. There was, however, a remarkable discussion of Prof. Dr. Hirt with one of the Cardinals, the sum total of which was that :

(1) the body wrapped in the Shroud for which there is ample evidence available that it was hanged on the Cross was *not* a dead body, having been in possession of a heart which was beating.

(2) there is also undeniable evidence to the effect that the heart of this body was beating even at the moment when this cloth was being wrapped around it.

In other words, this research was a bold proclamation of the fact that *Jesus*, the unchallenged occupant of the Shroud, *did not die on the Cross*.

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As this discovery struck at the very root of and affected the fundamental doctrine of Christianity, it was not likely that the Church would recieve it cheerfully. Nor could it be expected that the Church, admitting her Centuries-old mistake, would renounce her faith in the Death of Jesus on the Cross. The Church did outwardly observe silence and avoided to make any direct or indirect comment on the issue. In secret, however, it did all it could to supress the research. The research scholars who were reponsible for bringing this truth to light were naturally afraid to disclose themselves. As a result, they resorted to secrecy and kept themselves in the dark.

But once the truth was unmasked it could not help spreading out. Despite all efforts on the Church to the contrary, it became a burning issue of the time. People became curious to know more about it. National and International media of information, radio and Television made reports about it. Millions of eyes started looking at the Church with interrogating eyes, awaiting the comments of her dignitaries. They, on their part, persisted in their silence.

It was an awkward moment for the Church. It could neither confirm the discovery nor deny it entirely as it contained elements which could never be rejected with impunity. It was not even possible for the Church to disown the Shroud as it was kept in her custody for centuries together as the most valuable relic of their lord Jesus. The discovery, on the other hand, posed a complete paradox to her fundamental Doctrines.

Soon the research came in the market in the form of a documented report by a German Journalist, Kurt Berna, under a sensational Title *Jesus Nicht am Kreutz Gestorben*, meaning, 'Jesus did not die on the Cross'.

This Report has been illustrated with possibly all pictures taken by Mr. Enrie and some other photos relevant to the subject, and is so comprehensive and deals with the issue in such a scientific way, with occasional references to Biblical accounts, that none has so far ventured to contradict it. The Church still observes her traditional silence.

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The various arguments contained in the book are those put forward by the Reseanch Scholars as a result of their twenty-five years long research on the pictures of the Shroud produced by Mr. Enrie, together with historical and scientific evidences. The author opens the discussion with an interesting account from the Bible wherein it is written that death on the Cross is an accursed death. Jesus' claim was that he was the son of God. His death on the Cross stands opposed to his claim as it constitutes a refutation of his being a holy person. The Jews' mocking at him that if he was really the son of God he should come down from the Cross was in the same sense. To maintain, in answer to this, that Jesus died on the Cross in fulfilment of the purpose of his Advent, is false on the ground that had this been true he should not have cried: '*Eli' Eli, lama sabachthani*' which meant 'My God My God, why have you forsaken me' (Matt. 27 : 46). This would justify

the objection of the Jews. Now, if Jesus had really died on the Cross, the Jews were true in saying that God did not testify to his calim.

The author further argues that the Christian view that Jesus died on the Cross of his own free will does not seem to be correct. Had this been true Jesus would not have prayed so fervently in the Garden of Gethsemani: 'My Father! if it is possible, let this cup be taken away from me.' (Matt. 26:19). The fact is, the author aruges, Jesus envisaged the failure of his Mission in case his enemies succeeded in bringing him to a humiliating death on the Cross. Hence his heart-rending cries for the removal of the accursed death.

In conclusion, the author says that after two thousand years we can claim with full confidence that God, the Father, had heard the supplications of His son. The truth is that it was not the divine will to allow Jesus die on the Cross.

Thereafter begins in detail the account of that scientific research which discloses the biggest secret of the present Century.

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(To be Continued)

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